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VOL. XVII, No. 16

MONDAY, FEBRUARY 25, 1924

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SOME OXFORD UNIVERSITY PRESS BOOKS

There have come to the editorial desk a number of books, published by the Oxford University Press, American Branch, which it is a pleasure to notice, here, as fully as available space will allow.

(1) *Aristotelis Atheniensium Respublica*, by F. G. Kenyon (1920). This is a text edition of Aristotle's famous work on the constitution of Athens; it forms part of the well known *Scriptorum Classicorum Bibliotheca Oxoniensis*. There are also a brief Preface (in accordance with the custom followed by the Oxford University Press in this series, a custom which I have condemned elsewhere in *THE CLASSICAL WEEKLY*, the book is unpagged), and an *Index Nominum*. The fragments of the first part of the work are given, as is also the *Epitome* of it (by Heraclites).

(2) *Demosthenis Orationes*, W. Rennie, Volume 2, Part 2. The Preface is dated in 1920. This, too, is one of the Oxford Classical Texts. The text of *Orations XXVII-XL* is given.

(3) *Xenophontis, Opera Omnia*, Volume 5, containing the *Opuscula*, by E. C. Marchant. This, too, belongs to the Oxford Classical Text Series. The pieces included are the *Hiero*, *Agésilas*, *Lakedaimonion Politeia*, *Hipparchikos*, *Peri Hippikes*, *Cynegeticus*, and *Athenaeon Politeia*.

(4) *Flosculi Graeci Vitae et Mores Antiquitatis Redolentes quos ex Optimis Auctoribus Decerpit Arturus Blackburne Poynton* (1920). According to the Preface, this booklet consists of a collection of passages which the author has used from time to time for many years for the purpose of teaching his pupils "how to acquire a general conception of Greek Prose style and an adequate political vocabulary".

The contents of the volume are, in part, as follows:

The Essential Qualities of Prose Style, Aristotle: *Rhetoric* 3.1.8-2.7 <pages 1-3>; The Function of Rhythm in Prose Style, Dionysius of Halicarnassus, *De Compositione Verborum* 25.21-28 <4-7>; The Great Sea-fight at Syracuse, Thucydides 7.70.4-71 <8-11>; The Battle of Cunaxa, Xenophon, *Anabasis* 1.8.8-27 <11-15>; A Professor of the Military Art, Plato, *Laches* 182 D-184 A <16-18>; An Aeronautical Adventure, Lucian, *Vera Historia* 1.6-12 <18-23>; The Troubles of a Trierarch, Demosthenes, *Oration* 50.11-23, 58-62 <23-30>; The Effect of the Plague on Athenian Character, Thucydides 2.53 <30-31>; The Evils of Faction, Thucydides 3.82 <31-34>; . . . Concerning Peace with Sparta, Andocides 3.1-23, 33-end <39-50>; in his Preface, the author states that he has found this speech of Andocides particularly helpful to beginners>; . . . The Debate When Philip Seized Elatea, Demosthenes, *De Corona* 169-179 <53-57>; . . . The Development of a Political Society, Plato, *Republic* 2.369 B-372 A <73-79>; . . . 'Dulce et decorum est pro patria mori', Gorgias, *Epitaphius*, Thucydides 2.42.4-43. 3, Hyperides, *Epitaphius* 16-

27 <114-121>; . . . A Voyage in the Levant, St. Luke, *Acts of the Apostles* 27 <148-152>; . . . A Masterpiece of Ancient Literary Criticism, Longinus, *De Sublimitate* 9.7-10.3 <156-162>.

Mr. Poynton has included in his book also a number of passages of Greek poetry, e. g. from Solon (*Elegies*), Aristophanes (*Knights*, *Ecclesiazusae*, *Clouds*), Sophocles (*Antigone*), Aeschylus (*Agamemnon*), and Euripides (*Bacchae*).

(5) *The Pervigilium Veneris in Quatrains*, J. A. Fort. Pp. 43, (1922).

In 1912 there was published, as part of the Loeb Classical Library, a volume containing a translation of Catullus, by F. W. Cornish, of Tibullus, by J. P. Postgate, and of the *Pervigilium Veneris*, by J. W. Mackail. In his Introduction to his translation Professor Mackail stated that the *Pervigilium* is extant in two manuscripts, both of which are in the *Bibliothèque Nationale*, at Paris. In the Preface to Mr. Fort's booklet, which Professor Mackail contributes, I find the statement that, until Mr. Clementi published an edition of the *Pervigilium Veneris* (Oxford, Blackwell, 1911), no adequate investigation had been made with respect to the date and the provenance of the poem, or towards a reconstitution of the perplexingly corrupted text in which it had reached us. In his own Introduction, Mr. Fort declares that any revision of the poem must be based mainly on Professor Mackail's version, as set forth in the <English> *Journal of Philology* 17, and in the volume referred to above, as containing Catullus, Tibullus, and the *Pervigilium Veneris*. Professor Mackail's

. . . discovery that the text was originally divided into quatrains not only showed for the first time the full beauty of the poem, but is clearly in accordance with the evidence of the manuscripts. My text will be found to differ from his very slightly in the greater part of the composition; it is only in the stanzas which I have numbered 4 to 6, 14 to 18 that my interpretation of the manuscripts differs from his to any considerable extent.

In his Introduction, Mr. Fort explains how the text of the *Pervigilium Veneris* has come down to us (5-7). He then discusses, in a very interesting way, the question of the scansion of the poem. On grounds which it is impossible to state here briefly, Mr. Fort concludes that, though the author of the *Pervigilium* was familiar with accentual verse, he certainly scans his lines quantitatively (Professor Mackail remarks, in his Preface, that in this connection Mr. Fort has noted a point of very great importance, not previously brought out). On pages 9-10 Mr. Fort declares that the Latin of the *Pervigilium* is the Latin of Apuleius's time. On pages 10-11, he presents his justification for the arrangement of the poem in quatrains. It must be

noted that, in order to bring the poem into a quatrain arrangement, both Professor Mackail and Professor Fort have been obliged to assume various lacunae, which they have themselves filled with what seemed to them appropriate verses.

Mr. Fort believes that the manuscript version of the famous refrain *Cras amet*, etc., needs emendation, and that it was not originally included in the composition. The refrain was used only when the poem was sung chorally. The poem, then, did not at first exhibit any refrain at all (12-13). There is a brief discussion, finally, of the use by Latin poets of quatrains, refrains, and the trochaic tetrameter (13-15). The text (17-22) is followed by Notes (23-32), and an Appendix (33-43). The Appendix includes a very brief account of Aurelius Clemens Prudentius, with a short passage, *The Close of the Hymnus Omni Hora*, which is included by Mr. Fort to show how Prudentius "wrote in his more inspired moments"; a brief account of Apuleius, with a passage from the Cupid and Psyche, and one from the Florida, 18, and, finally, miscellaneous examples of Latin trochaic verses.

(6) 'Ktema Es Aei'. By A. L. Irvine. Pp. iv + 159 (1922).

This booklet consists of 27 passages from Latin poetry, and 17 passages from Greek poetry, with English translations set over against them.

The Latin passages include Lucretius 1.1-40, 80-101, 3.1-30, 894-911; Catullus 3, 4, 31, 34, 101; Vergil, Georgics 1.311-350, 2.136-176, 458-540, 4.460-527; Aeneid 2.268-369, 4.571-629, 6.752-892; Horace, Carm. 1.5, 9, 22, 3.2, 13; Tibullus 1.3.35-50; Propertius 1.20.33-50, 3.10.1-18; Ovid, Amores 3.9; Statius, Silvae 5.4; Claudius, Carmina Minora 20. The Greek passages include selections from Homer, Aeschylus, Sophocles, Euripides, Simonides, Callimachus, and Meleager. The translations are all in verse, except that, declares the author, "on three occasions I have been unable to resist the beautiful prose of Mr. Mackail". The translators represented are Goldwin Smith, G. S. Davies, R. K. Davis, C. S. Calverley, Walter Headlam, James Rhoades, Sir Richard Fanshawe, Sir G. K. Rickards, John Milton (for Horace, Carm. 1.5), J. H. Vince, W. H. Fyfe, Francis Fawkes (for Claudius), Lord Derby, E. D. A. Morshead (for Aeschylus), Gilbert Murray, R. White-law (for Sophocles).

In his Preface Mr. Irvine deplores the fact that the "habit of learning poetry by heart has suffered in our schools both from neglect and from a lack of system". So he puts together this booklet primarily for use "in the four highest forms at Charterhouse". He is entirely aware of the fact that no anthology—least of all, a brief one—can give complete satisfaction. He does not say so, but doubtless realizes that no single reader will approve all his choices of translators and translations.

(7) *Ludi Persici: Original Plays for the Teaching of Latin to Middle Forms in Schools with an Introduction to the Method of Using the Book in Class.* By

R. B. Appleton (1921). The contents of this book are as follows:

Introduction (7-12); Gemini (13-15); Puer Qui A Ludo Se Abstinit (16-23); Somnium (24-28); Fur-tum (29-33); Ludus (34-36); Perseus (37-43); La-queo Suo Captus (44-47); Insula Cyclopum (48-51); Sequitur Varam Vibia (52-57); Sagae (58-62); Troia Capta (63-68).

The vowel quantities are marked.

In a brief Prefatory Note Mr. Appleton calls attention to the fact that the play called *Ludus* was reprinted from the first edition of *Ludi Persici*, and that the play called *Puer Qui A Ludo Se Abstinit* is reproduced from *Initium*, a first Latin Course on the Direct Method, by R. S. Appleton and W. H. S. Jones. The plays Gemini and Troia Capta were written by Mr. D. M. Simmonds, now scholar of Christ Church, Oxford; at the time he wrote the play Mr. Simmonds seems to have been a pupil of Mr. Appleton at the Perse School, Cambridge (Dr. Rouse's School).

Reference may be made here to places in *THE CLASSICAL WEEKLY* where attention has been called to available Latin plays: see Index, I-XVI, under Latin Play, and under Latin Play, Modern, Original.

(8) *A Guide to the Exhibition Illustrating Greek and Roman Life*, British Museum. Second Edition. Pp. viii + 232 (1920).

Readers of *THE CLASSICAL WEEKLY* will doubtless be glad to know of the new edition of this very important and useful book. The Table of Contents is as follows:

Introduction (1); I. Political Inscriptions and Slavery (1-13); II. Coins (14-25); III. Drama (25-33); IV. Shipping (33-38); V. Religion and Superstition (39-58); VI. Athletics (58-64); VII. Gladiators and the Arena (64-69); VIII. Chariot-Racing and the Circus (70-74); IX. Arms and Armour (74-109); X. House and Furniture (109-122); XI. Dress and Toilet (122-142); XII. Domestic Arts (142-157); XIII-XVIII. Trade and the Industrial Arts (158-185); XIV. Weights and Scales (158-165); XV. Tools, Building, and Sculpture (166-169); XVI. Horses and Chariots (169-174); XVII. Agriculture (174-179); XVIII. Industrial Arts (180-185); XIX. Medicine and Surgery (185-191); XX. Measures and Instruments (191-193); XXI. Infancy: Toys (193-197); XXII. Education, with Writing and Painting (197-202); XXIII. Games (203-207); XXIV. Marriage (207-213); XXV. Music and Dancing (213-218); XXVI. Domestic and Pet Animals: Flowers (218-219); XXVII. Methods of Burial (220-226); Index (227-232).

Two things add immensely to the value of the book. In the first place, it is well illustrated, with 260 cuts. In the second place, there are many useful and valuable footnotes. For example, on page 5 there is a photographic reproduction of a tablet which records a grant of Proxenia to Pausanias. The Greek text of this, in ordinary type, is given at the bottom of the page, in a footnote. Furthermore, much bibliographical material is found in the footnotes.

(9) *Four Centuries of Greek Learning in England: Inaugural Lecture delivered before the University of Oxford on 8 March 1894.* By Ingram Bywater, Regius Professor of Greek, 1893-1908 (1919).

In a brief note one finds a statement that this inaugural lecture was not printed in Professor Bywater's

lifetime, and was not included in the list of his writings, made up by himself. It was found after his death in a collection of his notebooks.

In spite of his title, Professor Bywater covered in reality a period of four and a half centuries, or even more—from 1396–1850, or 1860. He notes (8) that Greek studies were naturalized in England by William Grocyn, who began his work as a teacher of Greek at Oxford in 1491. With him were associated before long two younger men, Linacre and Latimer. Linacre is "the first considerable name in the history of English classical learning". Though a busy physician, he was able to translate into Latin a good deal of Galen, and of Proclus, *On the Sphere* (9). A pupil of Grocyn, Richard Croke, became, in 1518, the first Public Reader in Greek in Cambridge University.

The introduction of Greek at Cambridge, however, was mainly due to Erasmus (10). Other scholars of whom Professor Bywater writes are Sir Henry Savile, author of an edition of St. Chrysostom (13), and founder of the two Savilian chairs at Oxford, Gataker (14), Stanley, the editor of the first English edition of Aeschylus, and the author of the first history of Greek philosophy in the English language (14), Pearson, Gale, Wallis, Hody, Mill, Chilmead, Richard Bentley (14–16), Porson (17–18), and members of the Porsonian School—Blomfield, Monk, and Elmsley. On pages 18–19 Mr. Bywater writes thus:

... Notwithstanding their great merits, there was, it must be admitted, a certain insularity and narrowness in the men of the Porson school. Absorbed in the technique of metre and language, they neglected interpretation, and the collateral studies which bear on interpretation; and they had no idea of philology in the large sense in which Boeckh and Ottfried Müller understood the term. As soon as this came to be felt, a new direction of studies became inevitable. So far as the Universities are concerned, the reaction had already set in in 1830, when Thirlwall and his friends were labouring to give a wider and more liberal character to Cambridge studies. From that moment, and for the next thirty years, the tendency of all that was most striking and distinguished in English learning was towards history, and the historical interpretation of antiquity and ancient literature. No one can regret a movement that gave us such works as the *Histories of Grote* and *Thirlwall*, and *Arnold's Thucydides*; but it is impossible to shut one's eyes to the fact that the new learning tended to drive out the old learning, and that we lost to some extent our ancient reputation for severe and exact critical scholarship.

(To be continued)

CHARLES KNAPP

LATIN SHACKLED OR UNSHACKLED?

In these days of wild theories, of superficial fads and fallacies, and of strange views of theoretical educators, possessed of vivid imaginations, but generally far removed from actual conditions, in these perplexing and unstable days, there sounds for every teacher a clear call—to think unceasingly, and to think individually, on the problem that we seem always to solve and yet

have to keep on solving, anew, forever. That is the joy of our profession—it is dynamic, not static.

It is rumored that every subject in the High School curriculum is to be carefully scrutinized and revalued, and that the curriculum is to be adjusted accordingly when the findings shall be complete. It is not my purpose, however, to write a treatise on Secondary education, its meaning and its place. But every one of us must have, for himself, a clear notion of its place and its value, if he would bring to his pupils the best out of the subject that he teaches.

The case for Latin has been presented so many times and in such excellent ways that there is nothing new to bring forward on the subject, especially to such an audience as this. The debt civilization owes to Latin literature and to Roman civilization are oft-told tales. The verdict of experience is that there is no worthy substitute for Latin. Worth-while men in every walk of life have testified to its inestimable value and to the almost imperative need of it in our education. It has been fully shown to meet what its enemy, ex-President Eliot, calls the four essentials of the educated mind: "Observing accurately; recording correctly; comparing and grouping and inferring justly; and expressing the result of these operations with clearness and force".

Yet we must recognize the fact that in a civilization dominantly industrial a movement away from classical training is inevitable. Such a civilization demands many other subjects, subjects whose claims must be respected. The question of vital importance for us is how an important place can still be kept in such a civilization for the Classics.

To achieve this end we must speak, not to picked bodies of believers, such as this, but to those of little faith, or of no faith at all, and more especially to those who have to do with curriculum changes. If we could induce our Commissioners of Public Instruction to say, as M. Bérard, the French Minister of Public Instruction, did,

'... The true mission of secondary education consists in forming, without immediate attention to their special careers in the future, young people of trained mind capable of adapting themselves to the varied necessities of the social organism, no matter what direction the final specialization of their education may take',

we should see immeasurable gain for Latin, standing as it does in direct contrast to money-getting subjects. If our Chambers of Commerce would say, as did that of Lyons, 'In our School of Commerce, the leading scholars are precisely those who studied Latin', one of the heaviest shackles of Latin would be removed. And if our daily press would broadcast the convincing statements to be found in the excellent literature distributed by the American Classical League, public opinion in our country would be far more enlightened.

Far better would it be to urge, everywhere, such considerations as these than to adopt the procedure which is being advocated now in some quarters, that we adopt the slogan 'Latin for English', instead of 'Latin for Latin'. To teach 'Latin for English'

¹This paper was read at the Seventeenth Annual Meeting of The Classical Association of the Atlantic States, at Rutgers College, May 5, 1923.

would only add another shackle. Were we to teach Latin primarily for its effect on the student's knowledge of English, then what ought to be a thing existing for itself would be turned into a mere means of qualification for something else. The meaning of the study of Latin would be lost. There are admirable first-hand reasons for studying Latin. Let us, then, study and teach Latin for those reasons. The exaltation of what are merely by-products does not betoken health. The study of Latin is, of course, indispensable to a real mastery of English, but why should the study of Latin be shackled by being made to carry the burden of English, and by being forced to subordinate to something inferior its own intrinsic merits, and its high, unassailable claims? My respect for my mathematical training will not permit me to declare that the part is greater than the whole, and my reason will not let me see that multiplying mechanics lessens the difficulty of teaching, or, to put it more constructively, increases the efficiency of teaching. That is a peculiarly personal problem between teacher and pupil, and no mere changing of a name can remedy the situation that is confronting us in Latin to-day. All we can do is to bend every energy to the creation of conditions favorable for growth, to wake up, if not eliminate, the laggard, and by every means in our power to render Latin live, vivid, and attractive. No mean task is that, especially for those whose work lies in polyglot communities.

No one has a keener appreciation than I of the value of the American Classical League and of the stupendous amount of work involved in its undertakings. I do not wish to be misunderstood, nor do I wish to seem ungenerous or hypercritical. If the League had done nothing more than arouse us out of our lethargy and give us a general shakeup, it would have justified its existence.

But, when I look over the tests and the programs of the current Investigation and the suggestion for the revision of our teaching of Latin so that we shall teach Latin as applied English, I think the emphasis is being put in the wrong place. One cannot help asking *Cui bono*? A much more vital work would be for the League to get the question of the place of Latin (and of Greek, too) in the Secondary School settled, once and for all, to the end that our time could be spent in real work and not in devising methods and reasons for the justification of our subject.

Rich, indeed, is Latin in by-products that must come into sight even with poor teaching, but why focus attention on minor things, such as derivation and spelling, when the time is all too short for acquiring a real vocabulary and the knowledge that generates the power to go ahead?

The Latin Investigation has revealed nothing with respect to Latin that would not be matched by like revelations in a like investigation about any other subject. A nation-wide four-year survey of English teaching showed appalling results. The teachers attributed most of the poor work to crowded classes and overwork, and to lack of time and of strength for necessary theme-reading.

Latin for Latin has stood the test of the ages; Latin for English is at best a makeshift, a concession to the narrow viewpoint of the times, a surrender to those whom Latin seems to offend by the mere fact of its existence.

About the transfer power of Latin I am not disturbed. When I consider the long line of writers, historians, and thinkers, the results of the education that aimed at a wide and humane culture of the intellect with the literature of Greece and Rome as its basis, I know that Latin functioned and functioned magnificently, and I need no array of by-products to bolster up my belief in the value of Latin.

Was Edward Gibbon's training in Latin a bar to him as he essayed to write *The Decline and Fall of the Roman Empire*, perhaps the boldest, most extensive, most independent, monumental work ever written by the hand of man? Adam Smith's training did not prevent him from making those investigations which led to his recognition as the father of political economy. Every one must confess that Matthew Arnold's superb training in Classics, received at the elbow of his accomplished father, aided him in rising to be one of the most potent forces in the intellectual life of the nineteenth century. The list could be indefinitely extended.

When I listen to impassioned denunciations of Latin and its uselessness, I am reminded of that story about Thackeray and Carlyle at a dinner of the Royal Academy where the talk turned upon Titian. "One fact about Titian is his glorious coloring", said one. "And his glorious drawing is another fact about Titian", put in a second. Then one after another added his word of praise, until Carlyle interrupted them to say, with egotistic emphasis and deliberation, "And here sit I, a man made in the image of God, who knows nothing at all about Titian and who cares nothing about Titian—and that's another fact about Titian". But Thackeray, bowing gravely to his fellow-guest, said, "Pardon me; that is not a fact about Titian; it is a fact—and a very lamentable fact—about Thomas Carlyle". Why will people persist in making their own ignorance the arbiter of other people's tastes?

About educational tests and charts and percentages I cannot grow enthusiastic, because I do not believe that the School can be made into a factory, or that higher attainment can be reduced to the organized grinding of a mill, or that ability can be classified and measured by a yard measure. I never considered a test a worthy objective, for our business is the development of human souls, and human souls are not easily measured by a line, vertical or otherwise. There is something bigger and better than grades ahead. They come as a matter of course when work is well done.

No one knows what is in a pupil until he tries his utmost to bring out what may be there. Each pupil has potentialities. No generalizations about distribution of ability have any fatalistic implication. The door of opportunity must be kept wide open, for

who can set the limit to possibilities? So a pupil must be deemed capable of most until he proves himself capable of something less. That faith is the breath of life to a democracy.

Then, too, science has barely tapped the human mind, and psychology has had to reverse itself many times. Henry James, one of the best psychologists, is reported to have said, "Psychology is a nasty little mental subject. . . all one wants to know lies outside it". These formal mental tests are yet so experimental and inconclusive that it is fatal to base judgment on them. They are a factor, interesting and illuminating, to be sure, but not conclusive. Because of the impracticability of real experimentation, we are uncertain of our ground; we are but groping.

Then, shall we have *Latin impedita*, Latin with its horizon covered over with mechanics, and with by-products suggesting much ado about Latin, but yielding no Latin, or *Latin expedita*, Latin in marching order with a song at its heart, the song of triumph sung by those who pass through the wilderness of forms and grammar to the promised land of delightful thought?

Having a conscience that still functions, and wishing a happy old age, an old age not haunted by ghosts of children whom I had, by advocating Latin, deprived of more practical things, I asked my pupils, some 150 studying Caesar, Cicero, and Vergil, to state in writing their reasons for studying Latin, and also to tell me what they were getting out of the study. It was a delightful revelation. There was no heaviness of heart, no regret, but a joyousness of spirit. They all had excellent reasons for taking Latin.

(1) Even if I am stupid in it, I like it; (2) I need it for College; (3) It helps me in trying to think.

I did not take Latin because I was forced to (I am not going to College), but because it seemed more interesting to me than any other language and seemed to be more useful to me in my future every-day life.

I am taking Latin principally for College entrance. Incidentally I have found it a great help in the study of French, both in vocabulary and in grammar. I have found from other pupils that it is a great help in other Romance languages. Furthermore, it has given me a greater insight into the civilization and the history of the Roman people.

I am taking Latin because I like the language. I find it the most interesting of all of my lessons. Although I haven't had very much, it has helped me to understand the English language better. If, at the end of four years, I find that I am going to College, I shall be prepared to go.

There are many reasons why I am studying Latin. The first and most important is because I am interested in it, although I confess, when I first took it, I did not care for it, but that was probably because for the first year we studied only grammar. As soon as we began studying Cicero, my interest was aroused and I shall never regret having continued my course in Latin. I have found as I go along that it helps in other things. When I took up French, I advanced rapidly, thanks to my foundation in Latin. I find that it helps in chemistry because of the help it gives in reasoning. In English it has given me a much larger vocabulary.

What interested me especially was the way in which the pupils took the by-products for granted. One girl wrote, "Of course, my vocabulary is increased, and it is

freed from cheap and senseless words". A boy wrote "A minor reason is that it tests a boy's ability to stick and master a thing that is very hard to do".

One small professorial child of thirteen tabulated his reasons as follows:

(1) That I might be able to control a larger vocabulary in the English language; (2) That I might read the masterpieces of Latin literature. My object in studying a language is to be able to read it, not speak it; (3) That I might more easily master modern Romance languages (French, Italian, Spanish); (4) As an exercise for my mind. In like manner, I study algebra, not to be able to solve equations or find square root, for I shall have little use for this in later life, but as a mental stimulant.

One of the best answers concluded with this paragraph:

... It is hard for a beginner of Latin to understand that any pleasure could be taken out of translating Latin works. For my own part, it was not until lately, when understanding thoroughly enough to translate correctly, that I found pleasure not only in translating the powerful words of Cicero, but also in the joy of conquest over the obstacles of grammar and construction. But let anyone say what he will, I believe, as in my own case, it is entirely in the hands of the student, whether he shall make Latin a bugbear and be a drudge or make it a source of pleasure, information and help and be a willing worker striving for knowledge and mental power.

Unconsciously she struck the secret of success. School must be a partnership, with every student active, not passive, alert, not dawdling, for alertness is a measure of progress.

I found, from all this, how unnecessary it was for me to use time telling my pupils *why* they were studying Latin.

At the end of the first month of the term, after marking the regular test-papers, I passed the papers back, as is my custom, with the request that each pupil should return his next day with his own diagnosis attached.

One boy wrote: "Failure due to (1) limited knowledge of vocabulary and forms; (2) no knowledge whatsoever of the construction of a sentence".

Again, in my quest to find out what was really shackling Latin, I put two questions to my third and fourth year classes: (1) What did you fail to get in your first year that handicapped you in your later years?; (2) How, in your opinion, might that have been obviated? The answers were very interesting and thought-provoking. Many confessed that they had not realized the importance of thoroughness in the first year, and some offered very helpful suggestions.

Time will allow only one sample of the replies.

(1) What I failed to get in first year Latin.

In my first year of Latin, I feel that I did not acquire *vocabulary* (i. e. in the 9 B grade). In 9 A I enjoyed Latin immensely and felt a desire to learn more and more of it. Moreover, I felt that the teacher took an interest in the work, making it seem like pleasure. At one time, near the end of that first term, I began to write a story about an Italian farmer named Galba, who had four sons, who were called away to fight in a war for their country. I took special delight in describing Galba, his family, his house, farm, and cattle, using as much as possible of the vocabulary I had learned.

It seems to me that, if teachers would encourage beginners to write such original stories, vocabulary would come as a matter of course. When I reached 9 B, Latin became a mere matter of studying the lesson assigned from the book and then giving a formal recitation of it in class the next day. Vocabulary became just a string of words to be memorized for the day and then forgotten.

(2) How I would obviate such a fault.

If I were teaching a first year class in Latin, I should observe the following rules: (1) *Absolute* attention on the part of pupils and the elimination from class of anyone who intentionally did not observe this rule; (2) a written composition in connected Latin Prose once a week, using the vocabulary of that week as much as possible; (3) at the end of the 9 B grade, plenty of written exercises based on Caesar. I feel sure that had my 9 B teacher insisted upon the above points, I should have found Latin much less a task than it has been.

What is the remedy for our difficulties in the teaching of Latin? One thing is certain: deeper insight into the pupil's needs, and the individual touch are necessary. We must know the pupil's difficulties and meet him where he is and see that he brings his mind ever and always to his work. Because of the difficulty of reaching the individual in large classes, I request each pupil to bring me a daily list of his own difficulties and we try in class to clear them up one by one. It is amazing what simple things they wish to know. For instance, one thought an ablative absolute could be found only in the perfect passive participle.

The advantages of this plan are threefold. It makes the individual pupil personally responsible and gives him a consciousness of progress that is inestimable as a stimulus; it sheds immediate light on his particular kind of darkness; and it enables the teacher to see her own faults and so to improve her subsequent presentations.

Despite the protests raised against College Entrance requirements, not that way lie the shackles. The Colleges are merely asking what we ourselves should not only ask, but demand, that is, clear understanding and intelligent use of what have been and always will be the three essentials of success in the study of Latin: mastery of vocabulary, a workable one; knowledge of forms, with mastery particularly of the verb, such that the various forms can be used with ease and accuracy, for otherwise there can be no degree of proficiency, either in reading or writing; knowledge enough of constructions to interpret and read easily. When these are mastered, what difference does it make who gives the test?

So our prime business as Latin teachers is to teach Latin, for the proper goal of our work and of the pupil's study is command of the language for reading purposes and assimilation of as much as possible of the literature and the life depicted in the literature. The language is the key to the literature and we must see that our pupils get that key and know how to use it. How far they will use it in later years is another question. After we once teach a child to read English, or Latin, or French, we cannot determine the amount or the course of his reading in future life. Nor is that any part of our concern as his teachers now.

In the first two years lie the greatest difficulties, and it is there especially that we must inculcate the idea of mastery and the lesson that it is 'immoral to do less than one's best'. We must hold pupils to strict accountability; we must also help them rightly, and so win them at the critical stages.

The syntax of the subordinate clause is what bewilders the new entrant to Caesar. Plenty of good reading before the pupil attacks Caesar—of reading marked by simplicity of syntax—will help. If the pupil could but visualize the text-book as a human being's message and the moods as ways of expressing mental feelings (the indicative for fact, the subjunctive for doubts, fears, longings, purposes, results, etc.), the Dictionaries and the Grammars might be the instruments of culture they were intended to be.

While keeping to our ideal of thoroughness, we might teach Caesar more humanly. It is a wonderful opportunity to get this 'close-up' of one of the foremost men of all the world. That famous fourteenth chapter of the first book of the *De Bello Gallico* is a very dramatic human picture. It is not the intricacies of indirect discourse that the boy remembers, but rather the daring answer of Divico to Caesar's terms of peace: 'We have been trained to receive, not to give, hostages'. So, in all Caesar's dealings with Ariovistus, it is the human element, the content, the literature, that outweighs the technique of the language.

Granted that the boy never goes beyond his Caesar, the time he devotes to Latin is never wasted. Nothing can ever take away his first-hand knowledge, his contact with the great statesman, the diplomat, the understander of men and of situations, and the impression made by the decisiveness that characterized his every act. It is indeed giving the boy a whole new life, not just so many subjunctives and ablatives.

But few authors can stand the ordeal of being spelled out word by word and sentence by sentence. We must read more rapidly. I sometimes think I could put in a very few pages all the syntax necessary for easy reading. We must know especially what it is essential to teach and what to expect after our teaching. Ruskin reminds us that it takes a whole lifetime to learn a language perfectly, but the objectors to Latin complain because the immature student, barely introduced to Latin, does not show scholarly efficiency and general omniscience! They ask for too much. At the end of his second year, the student of Latin should have ability to read Caesar or easy passages of like kind. That is all that can be fairly expected of him.

Our pupils often get their own reactions to the content of the author without any suggestions from the teacher. I was interested last week in hearing a few remarks in the class. One boy, after giving a résumé of the Manilian Law, added that he thought it was about the best political speech he had read, but it was not applicable to modern times, because we should not grant unlimited power to any one person. At once a youth who is training for the army reminded him that the Allied Armies gave General Foch unlimited power, and an Italian boy recalled that Congress had given Presi-

dent Wilson unlimited power in war time, powers greater than those of any king.

The Pro Archia never fails to bring up in the minds of the pupils the immigration question: What constitutes a desirable citizen?

We shall have to give up the idea that we can see wholly for the pupil and determine entirely his interpretation. To the pupil Cicero or Vergil is what he knows himself of Cicero or of Vergil. Whether he reads one book or many is all the same, unless he has made each book his own. Literary appreciation is of slow growth. It comes often with the gradualness of daylight coming through a shadowy wood. We must not expect much of immature minds, and yet I prefer the crude appreciation of the pupil to anything I may say in the effort to direct him. It is his own. The spontaneous outburst of the boy who, when Aeneas, at the close of his speech to Dido, in Book 1, shook hands with his various friends, exclaimed, "Well, that's the first human thing he's done", shows me that his mind is at work forming his own estimate of the hero. If I can help to develop in my pupils a relish for the best kind of literature and a distaste for mediocrities, and if, by aiding them to learn how gallantly and reverently those men of old attacked the problems of life, I can help them to turn away from Main Street to Emerson's "Go with mean people, and you think life mean, but read Plutarch and the world becomes a proud place peopled with heroes", I shall feel that, even if at the end of the bread and butter struggle of the day, they do not read Latin, they will read good things with understanding. More than that I cannot hope for. If they do not then read Latin, that is no reason for abolishing the study of Latin. One might as well argue that we should not teach Shakespeare because pupils may not read Shakespeare after they leave school. In fact, that 'argument' might do away with most of the subjects in the High School.

It may be that we get poor results because we do not go after better results. Our methods may be wrong because our purposes are not clearly defined in our own minds. If we are shackling Latin by pernicious methods of teaching, let us unshackle it without further delay. Let us be merciless and untiring in our criticisms of our methods and our results, sufficiently conscious of fallibility to be tolerant of all opinions. Ours should be the admirable union of open-mindedness and traditionalism. Let us keep our eyes and ears open and our souls alive to the possibilities of our profession.

Let us not be discouraged. We are not seeking immediate practical considerations, but are looking above and beyond the mere question of salary and wages to the deeper needs of the pupil, to his life that is in the making, and to the kingdom of his thoughts in which he must live all his days.

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EDNA WHITE

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

American Mathematical Society, Bulletin of—Feb.,

1923, Review, by David Eugene Smith, of Sir Thomas Heath, A History of Greek Mathematics: Volume I. From Thales to Euclid, Volume II. From Aristarchus to Diophantus [an admirable review of an admirable work. Professor Smith, who is Professor of Mathematics at Teachers College, Columbia University <see THE CLASSICAL WEEKLY 14.133, Note 1>, has given, in this review, an excellent notion of the contents of the two volumes. Of Sir Thomas Heath he says that "no man now living is more capable than he of interpreting the Greek mathematical mind to the scholar of today; indeed, there is no one who ranks even in the same class with Sir Thomas Heath in this particular"].

Art and Archaeology—April, Ancient Costumes and Modern Fashions, Mary MacAlister [15 illustrations]; Archaeology and Moving Pictures, B. L. Ullman [6 illustrations].—June, Review, very favorable, by Walter W. Hyde, of Heinrich Bulle, Der Schoene Mensch im Altertum.—Sept., Review, brief, by R. V. D. Magoffin, of S. N. Miller, The Roman Fort at Balmuldy on the Antonine Wall [near Glasgow].

Bibliographical Society of America, Volume XV, Part 2 (1921)—Bibliographical Notes on the Fables of Avianus, W. A. Oldfather.

Journal of Educational Psychology—November, 1922, March, 1923, The Effect of the Study of Latin on the Ability to Define Words, A. R. Gilliland.

The Journal of Egyptian Archaeology—April, The Zenon Papyrus at the University of Wisconsin, W. L. Westermann and A. G. Laird [this papyrus is included in the material treated by Professor Michael Rostovtzeff, in his book, A Large Estate in Egypt in the Third Century B. C., reviewed, by Professor Westermann, in THE CLASSICAL WEEKLY 16.110-112].

Metropolitan Museum of Art, Bulletin of the—May, Classical Department, Miscellaneous Accessions, Miss G. M. A. Richter [seven illustrations].—Aug., Three Athenian White Lekythoi, G. M. A. R. [illustrated].—Sept., Greek Terracottas, M. E. P. [illustrated].—Oct., Reproductions of Bronze Statuettes [a reference on page 236 to seven reproductions of well known Greek bronze statuettes, to be seen in a case in the Cass Gallery C 22].—Nov., Athenian Pottery, Recent Accessions, Miss Gisela M. A. Richter [illustrated].

New York Herald—Sunday, June 10, Section IX, Our American Standards of Education, Andrew Fleming West.

The New York Times Book Review—October 7, Reviews, by Charles De Kay, of Frank Frost Abbott, Roman Politics, John C. Rolfe, Cicero and his Influence, Eugene S. McCartney, Warfare by Land and Sea, and David Eugene Smith, Mathematics [volumes of the Series entitled Our Debt to Greece and Rome].

Open Court—August, The Mysticism of Plato, John Wright Buckham.—Sept., The Shipwreck of St. Paul, Wallace N. Stearns.

The Outlook—March 28, Review, favorable, by

Brander Matthews, of Grant Showerman, Horace and his Influence.

Peabody Journal of Education—July, What Latin is of Most Worth?, Peyton Jacobs [the author holds that "the only legitimate important purpose of high school Latin seems to be to aid the pupil in a mastery of English". The italics in the foregoing quotation are Mr. Jacobs's].—Sept., Geographical Knowledge Up to the Time of Augustus, Sara Lois Grime [there is no evidence in the many references in the footnotes that the author knows much about the Classics at first hand].

School and Society—June 9, Suggestions for High-School Latin, James H. Dillard.—June 16, The Words They didn't Know, W. P. Kirkwood; The Testing Program of the Classical League, Edith Newcomb.—Aug. 25, The Function of a Teacher, Ethel Hampson Brewster.—Sept. 1, The Effect of First-Year Latin upon the Knowledge of English Words of Latin Derivation, E. L. Thorndike and G. J. Ruger.—Sept. 15, Who Should Study Latin?, Arthur J. Jones.—Oct. 6, English Words and Latin Roots, Manson Glover; English Words and Latin Roots, A Correction, Edward L. Thorndike.—Dec. 8, The Gain in Ability in English by Pupils Who Study Latin and by Pupils Who Do Not, E. L. Thorndike.

The School Review—Dec., The Effect of Latin Translations on English, George R. Miller, Jr., and Thomas H. Briggs [the authors sum up by saying that "... in the third year of Latin in fifteen schools, which are believed to be typical, the evidence is overwhelming that the translations are likely to do far more harm than good to the English. 'Many are the thyrsus-bearers, but few are the inspired'"].

South Atlantic Quarterly—Oct., Review, by Charles W. Pepler, of Paul Elmer More, The Religion of Plato.—Jan., Review, favorable, by Allan H. Gilbert, of Lynn Thorndike, A History of Magic and Experimental Science During the First Thirteen Centuries of our Era, Two Volumes; The Imagery of Shelley, Arthur L. Keith [to be concluded].

Teachers College Contribution to Education, No. 135 (1923)—Allen, William Sims, A Study in Latin Prognosis [Pp. 42. This study arises out of Latin tests conducted in the Boys' High School, Brooklyn, New York. For a discussion of the tests, by Professor Thomas H. Briggs, of Teachers College, see THE CLASSICAL WEEKLY 16.148-151; for my comments on Professor Briggs's paper see 16.145-148].

University of Iowa, Extension Bulletin—No. 92, July 1, 1923, Latin Tests in Iowa High School, Lee Byrne [Pp. 40].

Western University Studies, Volume X, Humanistic Series, No. 2, pp. 181-264, 1923—The Rise of the Princeps' Jurisdiction within the City of Rome, Donald McFayden.

CHARLES KNAPP

THE CLASSICAL CLUB OF PHILADELPHIA

The Classical Club of Philadelphia held its 170th meeting on Friday, December 14, with thirty-seven members present. The paper of the evening was read by the Secretary, on The Subjective in Animal Nomenclature. The reader held that only names bestowed by aboriginal tribes were of value in the investigation, since linguistic spontaneity declined with advance in civilization, and names bestowed in tribal maturity were largely borrowed or became metaphorical. Aborigines are the keenest observers in the world, since tribal existence depends upon acuteness of the senses. The way each tribe used the data acquired, and the resulting animal names depended wholly upon the tribal psychology. The name of an animal was therefore a fair index of the mental attitude, intelligence, and advancement of the tribe by which it was bestowed.

The 171st meeting was held on Friday evening, January 11, with thirty members present. In the paper of the evening, on The University of Copenhagen, Dr. O. R. Sandstrom gave an interesting account of a year spent in residence as a Fellow of this ancient University, with descriptions of its student life, its organization, its spirit, and the personnel of its faculty. Mention was also made of many features of Danish life and customs.

B. W. MITCHELL, Secretary

FIRE-MAKING BY FRICTION

After reading the Boy Scout's account of fire-making by friction, in THE CLASSICAL WEEKLY 17.88, I looked up the passage in that lively novel, The Unwilling Vestal, by Edward Lucas White (1918: see THE CLASSICAL WEEKLY 12.213-215), in which the rekindling of the sacred fire is described. On pages 100-101 we read:

"The primitive fire drill must be used, and the fresh fire produced by the friction of wood on wood.

The ritual prescribed that a plank of apple wood, about two inches thick, about two feet wide and about three feet long, should be placed on a firm support, upon which it would rest solidly without any tendency to joggle. At its middle was bored a small circular depression, about the size of a man's thumb-nail and shallow. Into this was thrust the tapered end of a round rod of maple wood about as thick as a large man's thumb. The upper end of the rod fitted freely into a socket in a ball of maple wood of suitable size to be held in the left hand and pressed down so as to press the lower end of the rod into the hole in the apple-wood plank. Round the middle of the rod was looped a bow-string kept taut by a strong bow. By grasping the bow in his right hand and sawing it back and forth, the operator caused the rod to whirl round, first one way and then the other, with great velocity. The friction of its lower end soon heated up the hole in the apple-wood plank, and round that were piled chips of dry apple-wood, which, if the operator were strong and skilled, soon burst into flame.

Bambilio was fat and clumsy. Before he had succeeded he was dripping with perspiration, limp with weariness, and ready to faint. But succeed he did".

The fat pontifex of the novel might not have been soothed or cheered if he had known that the Boy Scouts would set up a record for this method of 8 1/5 seconds!

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